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**An answer in ac-
tion to a Portingale Pearle,
called a Pearle for a Prince:**

**Given by a Laye man in a
Legacie, vvhich Legacie
he desireth to se exe-
cuted before his
death.**

1570.

Hierom. ad Paulam &c.

**¶ Let men first reade, least they seeme
not through iudgment, but through
the presumption of hatred, to blame
that vvhich they know not.**

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streete, by William How: for Dionis
Smilie.**

AN ACT

TO

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An answer in action 713

to a Portingale Pearle, called
a Pearle for a Prince.



INPRIMIS, I be-
queath to a Prea-
cher, and Minister
of the word of God,
to preache. xii. Ser-
mons in the parish
Church of S. Giles
withoute Cripple-
gate in London, five poundes in lawfull
Money of Englande. In whiche Ser-
mons I requier, the Lordes praier, the
Creede or Articles of the Faith, and the
x. Commaundements of almighty God
to be entreated of: And y first Sermon
to begin the first Sonday in April, next
comming, and so euery first Sonday in
euerie moneth for the yere folowing.

Also I will that the Preacher. xiiij.
daies befoze his first Sermon, shal seeke
out of the poore being godly, or that wil
promise hereafter to obey Almighty
God, twenty men of the age of. xviij.

A. y.

peres

An ansvvere in action,

veres & bpward, and .xx. women of the age of .xiii. yerres and bpwarde. And .x. childzen of the age of vi. yerres & bpward All the which persons shalbe able to say the Lordes Prayer, their beleif, & the .x. commaundements of Almighty God in their mother tounge. And if any of the sayd persons cannot say them, they shall promise to learne them within one Moneth, and also to their power to obey and keepe them. And the same persons shall also promise to be at the Church, at eight of the clocke in the morning, at the beginninge of euery one of the .xii. Sermons, and at the ende of euery Sermon they shal haue .ii. s. a peece geuen vnto them by the Preacher, that is v. s. And so many of them, and so often as the Preacher shall thinke good, they shall prepare themselves to Communicate and receaue the holy Supper of the Lord Jesus. And at the same time and times, the money and other thinges is geuen them, they shall haue this read vnto them, to th'entent they may know to directe themselves in that forme that they loose not the benefite of that which
is

To the Portingale Pearle.

is after to be geuen. And at the second **715**
Sermon, the Preacher shall enquire of
those whiche can say the Commaunde-
ments of Almighty God, whether they
haue in their conuersation laboured to
keepe them. And if any be founde wil-
fully to breake the same, the same per-
son or persons shalbe put out and others
taken in their place, and this to be done
at euery one of the. xii. Sermons. And
at the first Sermon, euery one whiche
can say the Lordes Prayer, their Be-
leife & Commaundements of Almightie
God, and is not founde wilfully to
to breake the same, of the which I desire
diligent inquirie to be made of their
neighboures, shall being men, haue
Shertes of two shillings a peece. And
the womē Smockes of two shillings a
peece. Sum. v. l. j.

Provided that if any cannot say them
or wilfully breake them, the Shertes &
and Smockes shalbe reserued in the
Preachers hands vntil the twelfth and
last Sermon be finished.

Alwaies provided, and to be vnder-
stand, that it is not possible for an idle

A. ij,

Person

An answer in action,

person to keepe them. For Idleness being one of the sinnes of Sodom, wherefore those which can & may labour and wil not, I do wil vtterly to be exempted from this benefite. And at the last and twelfth Sermon, so many of those appointed persons, as may sayde, as can saie the Lordes Prayer, the Beleeefe and. x. Commandments of Almighty God, & hath not ben found wilfully to breake the same, shall haue. vi. Shillings & eight pence a peece in money. And if at the twelfth and last Sermon, any of the sayd appoynted persons be founde vnmeet & vnworthy to receiue the same: to wete, that cannot say the Lordes Prayer, the Beleeefe, and Commandments of almighty God, or wilfully hath broken the same. When the same money, Shertes and smockes, I will to come to those persons of the fifty, which haue best obserued the conditions afore remembred. Sum of this Legacy is. vj. poundes, v. poundes, &. v. poundes and. xvi. poundes, thirteene Shillings and foure pence. Sum in all is, thirty two poundes thirteene Shillings and. iiii. s.

And

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And such a Church of so many Soules, thus to be built, I affirme to be better accepted of Almighty God, & better for the Common wealth, and more agreeable to those Churches, buylt by Sainte Paule, at Rome, at Cozinth &c. Then costly buyldings be they neuer so sumptuously done amongst the Papistes and Iewes, which prefer y^e Stony Temple of God befoze the liuing Temple of god which be y^e bodies of men. And the same being vndecked both within & without, yet cease not with great cost and charge with the Iewes, dayly to buylde theyz Stony Temples with Stone, Tymber, Belles, Vestments, Musicke, with a huge number of Tozches and Candelis, burnt in the day light, when the burning and light is neither profitable to God noz man. Also settinge vp deade Images, & puttinge on them Cownes and coates, which neither do keepe colde noz heate: Also furnishing them with many costly Jewels: And the Temples of God, and liuing Images of God, which are the bodies of men unfurnished of thynges to serue necessitie.

A.iiii.

These

An answer in action,

These be the signes and Images which D. Osorius of Porzingale, in his booke entituled the Pearle for a Prince, the lease . 43. doth affirme nothinge to be moze better to quicken our memorie, to thinke one God, and to remember his benefites. But the holy Ghost in the fourth Chapter of Deuteronomie, affirmith, them to mar and corrupt vs. And the actions of the Papistes in preferring the dead and counterfeit Images to Candel and Coates, and to the higher place: And the true and living Images of God which are the bodies of men being unfurnished of things necessary & apointed to the lower place, proueth the holy Ghost to speake trewly, And Osorius of porzingale with all his learning and eloquence, to affirme an vntrueth. Also their Stony Temple is furnished with a number of Idole persons, which do pray after the maner of the heathen, which thinke to be hard for their many words & much babeling, the which thing Christ our Sauoure forbiddeth in the. vi. Chapter of the Gospell of S. Mathew that Christians should

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Should belike vnto them, for that our **419**
heauenly Father knoweth what things
we haue neede of befoze we aske of him.

Which persons also pzefer Sodome,
trye and Whordome befoze honozable
Mariage. For honozable Mariage is
vtterly expelled out of their Cloysters.

The holy Ghoste by S. Paule saithe,
It is better to marry then to burne: But the ac-
tions of the Papistes do shewe them to
be of an other minde, for their actions
affirme it to be better to burne then to
be married. And the actions of y^e Priests,
Friers, Monkes, & Nunnes, &c. Do af-
firme not onely burning in lust, but also
fornication better thē mariage, for none
may remaine in their cloysters that be
married: But they may remaine still in
their cloisters that haue committed for-
nication, and thinke their vow not bro-
ken, hauing had the popes absolution, vñ
Si non castè tamen cautè. Thus you do
see, though Osorius hath holynesse in his
wordes, yet in this you may see filthines
and Hypocrisie in the Papistes actions,
But be not deceaned with their wordes
but loke to their actions, Osorius saith
in

An answer in action

In his accusations .41. lease. For we
will rushe into those houses in which holie virgins
being enclosed day and night, do singe Himmes
to the glorie of God and praye to Christe for the
good estate of Kings and Princes and for sauegard
of the whole Communalitie.&c. The 120.
berbe is : Faire woꝝkes make soles
saine oꝝ glad. But be not deceaued with
woꝝdes, but consider and marke their
actions, and you shall see y King Henrie
of Fraunce, vpon whom the mightye
God shewed a wonderfull Iudgement,
after he had thzeatned y his eies should
see all the professoures of Christes Gos-
pell, of his nobilitie, burned, whiche
denyed Antichriste the Pope : but be-
foze he coulde see it, his owne eies in Ju-
sting when he thought himselfe moste
safe were firste thruste out. And the
same King Henry of Fraunce bearing
asmuch good wil to Abbeyes & Cloysters
as Osorius of Boztingale : yet he found
some so filthie and vn-sufferable, that
foz rauishing of women and after mur-
thering of them, the Cloyster with the
Freeres were bothe burned together.
And if the eies of men were as cleare
the

To the Portingale Pearle.

to beholde all thinges, as the eyes of ~~421~~
the mighty god, many such Cloysters,
Punneries and Sels, might be founde
amonge the Papistes of like goodnes.
Wherfoze be not deceaued with Osorius
wozdes, but looke to their Actions.
S. Paule speaking by the holy Ghoste,
forbad none, yonge nor olde, to liue in
single and chaste life, but praised & com-
mended the same to all estates and all
ages, one and other, without exception:
But he expressely commaundeth that the
Church should receaue no widowe vn-
der thzee scoze yeares: But Osorius
with the Papistes would be wiser then
the holy ghoste speaking in S. Paule:
but theire actions on the contrarye shall
proue them fooles. Againe how muche
those Cloisters & Sels are to be feared
to liue one with another as the Sodo-
mites, the easinesse and idlenes of their
life, with the fatte feedinge of many of
them, hauing monstrous fatte bodies,
yeldeth reason to make the matter sus-
picious. But the confession of M. D.
Harding in his Booke against the Bi-
shoppe of Sarisbury, entituled A Con-
futation

An answer in action

utation &c of the booke made by Iohn
Casa. for the whiche he was kepte
backe from being Cardinall, as M. Har-
ding affirmemeth, in which booke the
said Iohn Casa. with eloquent wordes,
and with a Rhetoricall stile comendeth
the life of Sodomiters: Also Andrias Alciatus
and Paulus Iovius, with other writers in a
maner maketh the matter verie appa-
rant, what those those Cardinales, Bi-
shops, Abbots; Freers, Monkes, and
the rest be, and how hollic they liue:
Wherefore take heede for all is not
Gold that Osorius of Portingale with
is Rhetoricall stile, maketh to glister
as appeareth by that afoze noted.
Agayne the same persons prefer also
the precepts and Commaundements of
men before the precepts & Commaunde-
mentes of Almighty God. Euen as the
Iewes did, which toke them selues to be
the Church of God and were so taken
in the time of Esay the Prophet. For in
his. 29. Chapter, after he had threatned
that their Altar should be brought into
distresse in the. 13. and. 14. verse he hath
these wordes Therefore the Lord said because this
people

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people come nere vnto me with their mouth, and honour me with their lippes, but haue remoued their hartes far from me, & their feare toward me was taught by the precept of men: Therfore behold I will do a meruaylous worke in this people, euen a meruaylous worke and a wonder, for the wisdom of their wise men shall perish: and the vnderstandinge of their prudent men shalbe hid.

The same church of God, so taken amongst the Iewes in the time of chziste our Sauour, fell away also by the same meanes, as appeareth in the. 15. chapter of S. Mathew's Gospell. Euen as the Papistes also this day be fallen away, in hayne seruinge God, and teachinge for Doctrines, mens precepts. And as the Scribes and Pharisees demaunded of Chziste our sauour, Why doo thy Disciples transgresse the traditions of the elders? Euen in like maner doo the Papists with Osorius demaunde of the Protestants, Why do ye transgresse the traditions of the elders? And euen as Chzist our sauour answered the Scribes and Pharisees, with this question, Why doo ye breake the commaundements of God for your traditions? Euen in like maner doo the Protestants answer the Papistes, with Osorius with the very same

An ansvvere in action,

same question, Why doo ye breake the
cōmaundements of God for your owne
traditions, erecting Cloysters, Nunries
Friers, & Monkes, with suche a huge
monstrous number of traditions, Cere-
monies and other mens inuentions, &
observations, that if they should be de-
clared, a greate volume were not able
to containe them. And the most mis-
chief of all, to breake one of those, you
make greater conscience then to breake
the cōmaundements of almightie God.
And these be the churches, Nunries, &
Cloysters, & Cels, for the whiche Osorius
of Worthingale, hath published many fair
names, Elegantly and Rhetorically, as
one whiche by the arte of wordes, can
make a Flie, seeme to be greater then
an Elephante, and copper to be better
then Golde or God. And after he hath
made greate boast of them, he requireth
with all to know what is set vp in place
of them: As if he might say now with
Scribes and Pharisees, Christe Iesus
hath broken downe the goodly Stone
Temple at Ierusalem, and put away
the traditions of the church of God:
what

The stonie
Téple with
the traditiōs
of the highe
Preists, Scri-
bes and Pha-
rases, put

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What hath he set vp now in the place thereof. For it is not reason sayeth Olorius that he should bewaile that is taken away, before he se what is set vp in the place of that is pulled downe: Reade the Gospel of Chziste Iesus (Olorius) and with the same examine y doctrine they pzeache, and se how the same agreeth with the doctrine of chziste Iesus, and you may see, if you call for grace, what is set vp in place of y is plucked downe. But Olorius answereth, if their doctrine be accordinge to the worde of God: yet their liues are not reformed to the word of God. But amongst y Papists where be Freers, Monkes, Images, Monnes, the Masse, the Stewes, and those mad Bishops as Iohn Casa. and other mad Cardinals which practise the worke of Sodome, there the Priestes and people be better reformed to the obedience of the worde of God. Wery notablie said Olorius. Let this be examind and being found true, it is to be agreed, that you haue praised y, that was praise worthy, and disprayed that, that was disprayse worthy. But pzoceede you forwarde, **Chzinks**

downe by
Christ Iesus
our sauour
at Ierusalem.

An answer in action,

*O ye Idolatrous Atheists, take parte with the Idolatrous papists that like as thei put confidence in clothing and lighting Images, Blockes, and stockes &c. so you mai put confidence in your wits strength, freendes, riches, landes, &c. But O ye true Christians, worship that inuysible power by Iesus Christe according to his word, whose inuysible power is seene by the creation

shrink not backe when you com to tryal, & let the liues of the Protestants be examined and compared with the liues of the Papistes, & also with the Atheists. This bargaine thus agreed, marke wel the sequel: *In the word of God it is commaunded, that no filthy communication proceede out of our mouthes, in this, make comparison, and ye shall finde the Protestants speake with new tonges, to weete, that which tendeth to Ciuilitie, humanitie and Christianitie, and the Papests with the Atheists keepe their olde Bawdie tongues still, and they take the same ceassing from bawdie talking, a marke to know heritikes which wil not receiue the Popes ceremonies. Again, the word of God comaundeth, Thou shalt not take the name of the Lord thy God in vaine &c. Make comparison and se who taketh the name of y^e mightie God with most feare and reuerence, and ye shall finde that amongst the Papistes and Atheists, he that wil not sweare and blaspheme the Glorious name of the mightie God, they take it a sure marke to know those heretiques which will not receaue

recaue

of the world being considered in his workes. Rom. i. 21.

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receaue the Popes ceremonies.

Agayne, the worde of God saith: There shall be no whoare of the daughters of Israell, nor whoare keeper of the sonnes of Israell, And in the new Testamente it is witten, that no fornicatoure shall enter into the Kingdom of God.

The folishnesse and filthines of Papists who prefer befor the holi scriptures the minde of the holy ghost their counsell as as this Con cill Toletan where was thus decreed. One ha uing no wife and that hath a Concubine may not be put from the Com munion so that he be contented with one woman be she wife or harlot.

In this make comparison, and ye shall fynde the Stewes plucked downe amongst the Protestantes, and fornicators punished: and contrary amonge the papists & Athiests the Stewes set vp and the fornicators so farre exempted from punishment, that D. Hardyng is so vnshamefast in his booke againste Bishop Jewell, to call it a necessarie euill. And in Queene Maries time, a Freere at Paules Crosse named Peto, was not ashamed to make a peece of his sermon, to set vp fornicatours the Stewes againe, yea to speake against the Stewes is a plaine marke to knowe the Heritikes (saye the Papistes) whiche will not receaue the Popes ceremonies. Agayne, The word of God commaundeth, when you will be merie, Sing psalmes, in this make comparison, and you shall fynde the protestantes singe psalmes, & the Papistes

An answer in action,

with the Athiests singe bawdy songes to
such like abhominacion, & if one be take
amongest them syngyng of psalmes,
he is taken for an heretyke, and em-
pysoned. And so this also, they take to
be a marke to knowe Heretykes,
which wil not receaue the Popes Cere-
monies. Againe where Chyste our Sa-
uioure commaundeth in these wordes,
When thou makest a feast, call the poore, the mai-
med, lame, blinde &c. Consider whether a-
mongst the papistes, &c. or protestantes,
this is best obserued: But althoughe a-
mongest the protestantes, this be best
obserued, yet the papistes with the A-
thiests take it, but a marke to know
Heretikes whiche wil not receaue the
Popes Ceremonies. Againe, where
the worde of God asketh, Howe the loue
of god dwelleth amonge them that shutte vp their
compassion from the poore, And in another
place, He that shutteth vs his eares at the crye of
the poore, shall crie himselfe and not be hearde.
Now, compare the common wealth
of the Protestantes, and the common
wealth of the Papistes together, and se
where is best orders appointed for the
poore. But this also (say the Papistes) is
but

The athiests
joygne the
selues com-
monly with
the papistes,
agaynst the
Christians.

but a marke to know Heretikes which
will not receiue the Popes ceremonies.
Agayne, the woꝛde of God in the. 20. cha.
of Esay the prophet, Threateneth Plagues vpon
them that come neare vnto God with their mou-
thes, and honour him with their lippes, when their
hartes are farre from God: Now compare the
Protestantes with their Churches, and
the Papistes with their Sunneries and
Cloysters together. The Protestants
pray in theyꝝ mother tongue, oꝛ in such
a tongue as they vnderstande, but the
most parte of the Papistes, pray in such
a tongue as they vnderstand not: Con-
sider therefore vpon which of these two
the plague is most like to fall, whether
vpon the Protestantes oꝛ Papistes.
Pea further consider vpon whom the
plague is fallen. Foꝛ the Papists affirme
that sayinge ouer the Lordes praier in
Latin fye times ouer, although the vn-
learned vnderstand not a woꝛde there,
of, yet he pleaseſh God. But the profes-
sours of the glorious Gospell of Christe
Jesus, affirme that sayinge ouer thesame
Lordes praier once, oꝛ els many times
ouer wout vnderstanding profiteth not.

An ansvvere in action

yea to say it once either els many times
ouer without obedience profiteth not.
The huge number of Papists say, Et de-
mitte nobis debita nostra sicut & nos &c. But be-
cause they vnderstand it not, they ther-
foze cannot obey it: and therfoze desier y
Plagues of God to fal vpon their sinnes
which is come to passe, for you shall se a-
mongst the Papists, y which is against
nature. The father present the sonne to
death, and the sonne the father, as one
Stowe presented his owne Father in y
time of Quene Mary to be burned. Also
y mother put the sone to death, as Herene
the Emperesse who with the Images,
called lay mens bookes was entrusted
to put downe her owne sonne Constan-
tine the first being Emperour and thrust
out his eyes of the which he died: For
that he cast downe men made of wood,
which she esteemed moze then her owne
sonne, yea her owne flesh and bloud, and
the living Image of God. She took vp
also the bones of her husband Constan-
tine the first, and burned them. And at
the same time she thrust out her sonnes
eyes, as Etropias writeth. The Sunne
did not geue light in, 17. dayes, so that

Beholde

how the pa-
pists Ima-
ges do teach
and instruct
them.

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Mariners with their shippes losse they
wayes in the Seas. The want of which
light, the people affirmed to come, be-
cause the' imperours eyes were put out.
Also the brother slaying the brother, as
Alphonfus Diazus a Spaniard, whiche
cam from Rome into Germanie to slea
his owne brother, & there slue him, not
for that he disobeyed the worde of God,
but for that he denied & disobeyed mens
Traditions, the Popes ceremonies.

And thus the papystes obtayne their
prayer euen as the childezen of Israel lu-
sted in the wyldernesse obtayned theyr
prayer, bothe water out of the Roche,
Manna from Heauen, and flesh and fe-
thered fowles as the sande of the sea.

But y meate was yet in their mouthes
when the wrath of God came vpon the.
The Deuels obtayned their prayers to
go into the Heard of Swine. The deucl
obtainned his praier to trie Job. And
thus the prayer of Papistes speakynge
the worde of God, the same worde both
not returne voyde, for their praier is
toured into sinne. But this (say the pa-
pistes) is but the sayinge of Heretikes,

Big.

which

An ansvvere in action,

which will not receaue the Popes ceremonies and Traditions. Here agayne in the same chapter & in the same place, Esay the prophet thzeateneth that because the Church of God amongst the Jewes, taught the feare of God with the precepts of men, Almighty God would take away the wisdome of their wise men, & the vnderstanding of their prudent men should be hid. Consider what a numbre of ceremonies the church of Rome hath put forth to teache the feare of God, whiche Osorius mainteineth in the booke called A Pearle for a Prince. and notwithstandinge, the learning & eloquence of Osorius and the Papistes, whether this plague is not thzeatned to be fulfilled on the Papistes, as it was thzeatned to be fulfilled on the Jewes. And se, and consider againe, whether the same was not fulfilled vpon the church of God at Jerusalem, and whether the same be not also fulfilling daily on the Papistes, by the great fall the Church of Rome hath had in this last hundred yeres and moze. Consider further whether their wisdome be not taken from them
that

that would geue Cownes and Coates, and Candel
 and Candel to blockes and stockes, and the livinge Temples of God mens bo-
 dies beinge vnfurnished. And consider further, whether their wisdom be not
 taken from them, that amongst them do light so many thousand of Torches, and
 Candel in the broad day light, when neither God nor man hath any neede of
 them. And consider agayne, what S. Paule writeth in the first to the Rom.
 of Osorius and the papists, who haue turned the glozy of the incorruptible God,
 to the similitude of the Image of a corruptible man, making him like an olde
 man, with a graye bearde, and a body with thre heads. The holy ghost speaking in S. Paule, affirmeth that they
 that did thus, wrought many things against nature, and thinking themselves
 wise, became fooles. But Osorius with the Papistes hath done this aboute re-
 membred, and the sequelle of this, hath brought forth this in experience, that the
 Papistes doo many things against nature, as afoze is noted, whereby they
 proue the Scriptures true and the holy

Howe the
 Papists be
 taught and
 instructed
 With their
 Images

Marke the
 truth of the
 worde of
 God, O ye
 papists with
 your freinds
 the Atheists.

An ansvvere in action,

Chosse to speake truely, that thinkinge
themselves wise and learned, they are
become fooles.

And here somewhat moze to speake of
the auctoritie of the Pope & his doctrine.

If the Pope, Cardinales, Bishops,
Abbots, D. Osorius with D. Harding. &c
Durst suffer suche a Church as this a-
foresaid in þe Legacie to be built amongst
them, the same would shew whiche
Church weare moze able to abide the
lighte, or the touchestone, but they dare
not do it for feare the princes and people
might manifestly see the confutation of
all their new Religion, and younge and
newe Ceremonies, whiche hath no an-
tiquitie with or comparable to the worde
of God. Againe they dare not suffer such
a Church to be builde amongst them,
for feare the gayne and Glozie they re-
ceaved of the Princes and people, by
their newe Religion, and newe and
young Ceremonies should be decreased
or deminished. So that I may cite tru-
ly to the Pope, Cardinals &c. this place
of Scripture wozitten in the .12. Chapi-
ter of the Gospel of S. John. 43. beaeris
For

For they loue the praise of men more,
then the praise of God. yea if the Pope,
Cardinalles, Priestes. &c. would suffer
such Churches to be builde amongst
them, they would also cease to geue par-
don to those they papistes, whiche pro-
mise to the Protestantes and breake
it. Which sweare to the protestantes,
and forswear them selues. Yea they
would cease to geue pardon to those pa-
pistes, which poyson the protestantes,
murther the protestants &c. Yea they
would cease to geue pardon to those sub-
iectes whiche Rebelle against their most
gracious Soueraine Lady and Prince:
the whiche Rebels or Subiectes here in
England, befoze her Maiesty drew any
sword against them, hath first begunne
to drawe out their swerde againste her
maiestie. But these be the frutes of the
Popes newe Religion and newe Cere-
monies, wherfoze I may say vnto the
Pope, Cardinalles &c. out of the olde
religion the worde of God, and the
wordes be wrytten in the first Chapter
of the Prophet Esay. 21. bearse. Howe is
the faithfull Citie become an harlot, it was full of
Iudge-

An ansvvere in action,

Iudgement and Iustice lodged therein, but now they are murderers. What the nature of papists is to murthre, befoze any seeke to murthre them: consider of this last rebellion of Northumberland & Westmerlande, and that the nature of the Pope and Cardinales, &c. is to honour, aide, helpe, and pardon suche parsons. Consider what they receaue from þe Popes deare childzen to further this wicked Rebellion against their moste gracious Prince, who neuer toke the bloode of any one of their fingers. This marke spectacle, or glasse, being well marked, looked in, and considered, may be sufficient matter to put away all the murdering doctrin of papistry. That Rome was a faithfull Citie, consider the wordes of S. Paule written in the first Chapter to the Romaines, the which Epistle S. Paule writ to Rome, & that Rome hath his departing from the same Doctrine, written by S. Paule, according to the Prophecy of S. Paule, in his .2. Epistle to the Thessalonians .2. Chapter, in whiche Chapter he writet he of these two things, bothe the whiche is
proued

proued true that the day of Christ was
 not at hand, and that there should come
 a departing first, and the day of Christ
 was not at hand for it is. 14. C. yeares
 and od since the writing therof. Againe,
 many departinges hath come since that
 tyme, but none comparable to the Pope,
 within the Temple of God, or within
 the Church of Christe, that is of them
 that profess Jesus Christe. For the
 Pope hath vnitie, antiquitie, and vni-
 uersalitie, afoze all antichrists, so that
 he is now superiour to Mahomet a-
 mongst the Turkes, in persecuting and
 murtheringe them y haue in their lyues
 and actions, the doctrine which S. paule
 in his Epistle writte to Rome, the
 whiche old Religion Rome once recea-
 ued befoze this their departing S. Paule
 in his Epistle to the Romaines wyrt,
 To all you that be at Rome beloued of God called
 Saynctes, &c. But now since the departing
 all those y will now write to the church
 of Rome, must write to the Pope. And
 thus accoꝝding to the prophecie of saint
 Paule to the Thessalonians. 2. chapter a
 foze noted. This man of sinne is now

The olde
 Romanists
 be the pro-
 testants the
 new and
 yong Roma-
 nists be the
 Pope and
 Papists.

start

An ansvvere in action,

Start vp & sitteth in the Temple of God,
that is in the stony Temple with his I-
mage in mens consciences, with his ce-
remonies, and vpon the neckes of Em-
perours with his seete, and vpon theyr
mouthes with his showes, and lift vp a-
boue the Earth, rydinge and sittinge on
the peoples shoulders: Also, he is affir-
med to be neither God nor man, but a
middell creature between bothe. Also
that he can not erre. Also affirming that
he putteth forth the for Religion to be as
the light, and that Christe our Saviour
his Gospell and doctrine in comparison
of that he putteth forth, is as the night
or darkenesse. Also that the Gospell of
christe our saviour, is like to the shell of
a putte, and the Pope his Gospell to be
like the curnell of a put. And thus his
commynge hath been with all power ac-
cording to the same prophesie in these
wordes folowing, Euen him whose comming
is by the workinge of Satan, with all power, &c.
Also the prophesie declareth him to come
with signes and lying wonders, which
also proueth true in him & his Religion,
by the Holy Maide of Kent, by sweating
Images

Images, by laughyng Images, by wyre
 neckt Images, by speakyng within I-
 mages, & as the rotten stocke called the
 Holy Kode of Grace, in the whiche I-
 mage a man was vsed to stande, & with
 in the Kode was a number of Wylers,
 to make the Image turne his eyes, to
 nodde with his head, to hange the lippe,
 to moue and shake his iawes, so as if the
 gift were smale he would hang a frow-
 nyng lyppe, but if the gift were great,
 then shoulde the Iawes go merly &c.
 by their holy bloud of Hales which was
 the bloud of a Ducke, and by the priests
 & Frters was preached to be the Bloud
 of Iesus chryst &c. Also by theyr breaden
 God, and yet call it the Sacrament, as
 they call Baptysme a Sacrament.

Also they affirme in the Sacramente of
 the Lords supper, & accidence of breade
 to remaine, & the substance of breade to
 begonne, wheras in natural philosophy
 euery accydenche hath his beyng by his
 substance, and contrary without sub-
 stance, impossible to haue any accydenche
 by naturall philosophie. Agayne by the
 Scriptures, whiche truly teacheth the
 power

& Take this
 marke to
 knowe the
 Papists are
 confuted.
 for the lear-
 ned Protes-
 tants hauig
 answered
 their bokes
 suffer them
 generally to
 go abroade
 amongst
 the people.
 but the ler-
 ned rapists
 hauing an-
 swerd their
 bookes dare
 not so gene-
 rally suffer
 them to go
 amongst
 the people
 for sore eies
 cannot abid
 the light &c

An answer in action,

power of God to be aboue naturall philosophy, ther is no moze mention made of taking away the substance, then there is mention made of taking away the accident, & ther is no moze mention made of the abiding of the accident then ther is made mention of abiding of the substance: and yet we see, and the papistes confesse, the accident of breade to remaine, the which accident the Pope teacheth to worship as Christ our Saviour. But beside this accident confessed by the papistes to remaine. When the same accident is put in the mouth, the same tasteth as y substance of breade, and when the same is let downe into the stomake, the same nourisheth as the substance of breade, so that we see all things remaine naturally to our eye, to our taste, and to the nourishment of our bodies, and so are forced to come to our faith, to receaue Christ spiritually, for his words are spirit and life, as he himselfe affirmeth. And S. Paule agreeing with the doctrine of christe our sauour, calleth it A spirituall meat and a spirituall drinke, all this notwithstandinge, the pope the
man

man of sinne teacheth it to be fleashe,
 bloud, and bone, within, and the accy-
 dence of breade without. Thus with
 these and many other lyng wonders,
 the Pope according to the prophesy of
 S. Paule sheweth himself to become &c.
 Also that the princes and people should
 receaue these strong delusions and be-
 leue lies the prophesy sheweth the cause
 in these wordes, Because they receaued not the
 loue of the trueth, &c. That the word of God
 is called trueth, so Daniell the prophet
 calleth it in the olde Testament, the. 10.
 chap. 21. verse, in these wordes: But I wyll
 shew thee that which is decreed in the Scriptures of
 trueth, &c. * And the wordes of Christ our
 Saviour in the new Testament accor-
 deth and confirmeth the same in the. 17.
 chapter of S. John. 17. verse. Sanctifie them
 with thy trueth: thy worde is trueth, &c. That
 the Pope toke this sanctification & truth
 from the princes and people, and gaue
 them in place therof, Legenda aurea, &c
 In their mother tongue the same is ma-
 nifest, that the princes and people were
 contente so to be deceaued and so had no
 loue to the trueth, & because they loued
 not

* The Pope
 would sanc-
 tifie the Prin-
 cis and peo-
 ple with
 giuing the
 his seremo-
 nies. But
 Christ Iesus
 sanctifieth
 the people
 with geuing
 them the
 trueth that
 is his holy
 worde.

An answer in action,

e S. paul in
 1. Thes. 1. ca. doth not
 commend the
 because thei
 turned from
 Idols to I-
 mages, as
 the papistes
 do: but he
 doth comend
 the, because
 they turned
 from Idols
 or Imagesto
 serue the li-
 uing & true
 god. Do you
 the like, o ye
 papists, that
 you may
 escape from
 the vnnatu-
 ral murde-
 ring of your
 owne chil-
 dren, friends,
 and neigh-
 bours &c. That the protestants may say to you with s. paul, &
 quomodo conuersi fueritis ad deū à simulacris, vt seruiretis Deo
 viuenti, &c. and do not say hereafter, that it is a marke to know
 Heretiques by, who in their wordes with s. paul, do say the ly-
 uing god, least ye call s. paul Heretique also.

not the trueth, therefore sayth the pro-
 phesie, God shall send them stronge de-
 lusion that they should beleue lies, &c.
 And what lies they haue beleued, looke
 in Legenda Aurea, as they cal it. Also in
 the Festiual. Also in Sermones Discipuli
 Where euery sir John oz morow masse
 priest, tooke to himselfe this blasphemous,
 rebellious, and abhominable title
 and the same is in the. C. xi. Sermon, *Sacerdos est altior regibus, felicius angelis, creator sui creatoris*, That is, a priest
 is higher then Kinges, more happy then
 Angels, creator of his creator: had not
 they neede to haue Torches and Can-
 dles to light them at none dayes, that
 would beleue this? Yet this was some
 of their Catholike Doctrine whiche the
 prynces and people receiued accordyng
 to y^e prophecie. * Againe prynces would
 go to Jerusalem, &c. to visit the Image
 of Christe oz of his crosse, & leaue christe
 himself at home in his owne lande and
 coun-

countrey unfurnished of thinges neces-
sary, I meane pooze men, wemen, and
childzen, and will you papistes say they
did not beleue lies? Againe the Pope
the man of sinne, told the Princes when
they held the stirrop of the Popes horse,
and held his horse by the bridell, they
gaue vnto God great honour. But the
Pope the man of sinne, receaued not the
same respecting his owne honour, for his
owne person did not regard the same.
And will you Papistes say they did not
beleue lies? Againe, the Pope with his
shauelings, told Emperours and Prin-
ces that the professors of the Glorious
Gospel of Chryste, called Protestants,
that they were Rebels and Traitors,
& would plucke the Princes out of their
seates. And the Pope the man of sinne,
teacheth the people to obey Gods Com-
maundemets, befoze the Princes com-
maundements, which is right, for the
same both the learned Protestantes
teache also, & so ought to be: but marke
this further which foloweth. The Pope
the man of sinne, teacheth the people to
obey his commaundements befoze the
commaundement of their Prince: Pea,

An answer in action,

It is written
in the. 18. of
S Mathew.
Necessary it
is that offences
come.
But it is also
written wo
to D. Har-
dyng and to
the Pope. &c
Throughe
whom the
offences in
Rebellion
and the of-
fences in
the Stewfe
commeth.

to take by the sword in his quarrell a-
gainst their owne naturall Prince. Pea-
to obey every hedge priest that cometh
in the Popes name, before their owne
naturall prince. The whiche Doctrine
hath caused the subjects to poison theyr
owne naturall prince: the which doctrine
hath caused the subjects to rebel against
their owne naturall Prince, as of late
here in Englande: The whiche doctrine
hath caused, the subjects to deny their o-
bedience to their own naturall Prince.
The which doctrine hath caused the sub-
iectes, to plucke their owne naturall
Prince out of his seate, as King Pipin of
Fraunce &c. The like wherof was ne-
uer sene to be don amongst the Christi-
ans called Protestants. For next vnto
the commaundement of God, they obey
the commaundement of their naturall
prince, and when the commaundement
of their prince is against the commaunde-
ment of God, the common people or
any other private person or persons, be
taught to flie to suffer, and not to rebell.
But yet the Pope taught the Christians
called Protestants to be rebels. But
ye Papistes, did not the princes & peo-
ple

ple belæue lies: Muche moze might be added. but for tediousnesse, I passe them ouer & come to another verse of the prophesie, whiche telleth how he shalbe reueyled as in these wordes, 8 verse. And then shall the wicked man be reueyled. That he is reueyled to our Soueraigne Lady the Queenes Maiestie. That he was reueyled to Kyng Edward the first, her Maiesties brother. That he was reueyled to Kyng Henry the eight, hir Maiesties father, and to diuers other mightie Princes of this Realme of Englande, the same is manifest and apparent. That he is reueyled to many mightie prynces in Christendome, and to many notable learned men in Christendom, and to numbers of all states in christendom, the same is manifest by the harde wisste of disputinge he is driuen vnto, which is to promise, to breake promise To swearyng and to forswearng: To Boyson, to Murther, to Insurrection, to Rebellion, settinge the princes agaynst their Subiectes, and the subiects against their Prince, and all to keepe himself by that he may ryde on foure mens shoul-

C.ij.

ders,

An answer in action

bers, as S. Paule and S. Peter neuer did. And thus tearing Ch�istendom in peeces, makynge the same a pray to the greate Turke, rather then he woulde preache, labour, and suffer as S. Peter and S. Paule afozetime hath doone, as is manifest by the Scriptures as also by other Ecclesiastiall Hystories. And it followeth also in the same prophecy in the same 8. verse in these woordes, Whom the Lorde shall consume with the spirit of his mouth, and shall abolish with the brightnesse of his cominge. The spirit of his mouth is the Scriptures his holy woꝛde, as witnesseth Esay the prophet in his. ii. Chapter 4. verse, where is these woordes: And he shall smite the earthe with the Rodde of his mouth and with the breath of his lippes shall he slay the wicked. That this spirit of his mouth, this bzeath of his Lippes the holy Scriptures whiche slayeth the wicked, was kept from the princes and people, that they might not haue the same in theyꝝ mother tongue, to study and meditate vpon the same to this yere. 1569. amongst the Papistes is yet manifest. That the Pope with his shauetynges feared the princes and people from the readyng

Antichrist is
promised to
consume
with the
spirit of god
his mouth:
but the pope
doth consume
by the
doctrine in
the word of
God.

Ergo the
Pope is one
Antechriste.

and

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& studyng of the holy Scriptures, which
 slayeth the wicked: Preachinge vnto
 them that it was to harde for them to
 vnderstande, and woulde not admonish
 them with S. Peter, to beware of the
 darke and harde places which the wic-
 ked take to liue in voluptuousnesse and so
 peruert all the Scriptures to their de-
 struction and dampnation. And agayne,
 did not comfort the humble and godly to
 the readyng of the Scriptures, as saynt
 Peter in his seconde Epistle and firste
 chap. 21. verse, where he preacheth thus
 to his congregation. * Wee haue also a most
 sure worde of the Prophets, to the which ye do wel
 that ye take heede, as vnto a lyght that shineth in a
 darke place. And he telleth them how long
 they should studdie and reade, in these
 wordes, Vntill the day dawne, and the day starre
 aryse in your hartes. The. 119. psalme of Da-
 uid also agreeth with this doctrine, ap-
 prouynge the same to be olde and true
 doctrine. But the Pope the man of sinne
 utterly forbiddeth them to haue it in
 theyr mother tongue, as yet amongst
 the papistes is manifest to this day. Pea-
 C. iii. those byde the
 Princes and people to knowe the worde of god, then sore eyes can
 abide the light of the Sunne.

* The Pope
 cardinals, &c
 dare not put
 the Byble in
 the mother
 tongue and
 giue it to
 the princes
 and people
 and admo-
 nish them
 with s. Peter
 that they
 haue a most
 sure worde
 of the pro-
 phets to the
 which they
 should doo
 well, to take
 heede al-
 though they
 may trans-
 late it and
 coate it for
 them selues,
 fauourable:
 for their do-
 ctrine can
 no more a-

An answer in action,

those which haue it in their mother tongue amongst them being knowne, be taken as Heretikes, and burned without any question being moued concerninge the godlinesse and righteousness of their life. But by and by a plaine argument taken they be Heretikes to say agaynst the Pope & his ceremonies, euen as **Hunne** which was hanged in **St. Lolarde** tower, in the yeare of our lord God. 1514. **R. Fitzjames**, being then Bishop of London, who at the instigation of his Chancellor **D. Horesy**, who murdered the said **R. Hunne**, before his death caused him to be brought from the **Lolardes** tower to his manner of **Fulham**, the .21. of December in the yere aforesaide, and this was one article the Bishop objected against him.

Item that the said **R. Hunne** hath in his keeping English bookes prohibited and dampned by the law. As the Apocalips in English, Epistels and Gospels in English &c. But blessed be God whiche hath sent his worde, the spirite of his mouthe, the breathe of his lippes, which

» O ye Pa-
pists loke in
the 12. c. of
St. Iohn, and
you shall
finde that the
Pope shall
not be iudge
but sermo-
que loquu-
tus sum, ille
iudicabit eu-
in extremo
die. whether
it be Empe-
rour, Bishop
or pope, &c.
And looke
in the sixt
chap. of the
Reuelation.
And haste
you to slaye
vp the num-
ber which
shalbe kil-
led for the
testimony
of the word
of God &c.

Whiche slayeth the wicked, vnto many
mightie Princes and other noble perso-
nages, and of all states and kyndes of
people in Ch�istendom, both noble and
vnnoble, in their knowne mother tonge
since the which time, the Pope the man
of sinne, hath had his consuminge and a-
bolicke accoꝝdyng to the pꝛophesie,
and so shall consume and abbolish with
the brightnesse of Ch�iste our Sauoure
his commyng: And this consuming and
abbolishing shalbe generally in the con-
science of men. But not so generally in
maners of mē. And this one marke take
foꝝ a conclusion, that where so euer the
woꝝde of God is in the mother tongue,
and is studied, folowed, & obeyed, there
the Pope with his ceremonies cannot
stande: no moze then darkenesse can a-
bide the light, oꝝ trueth falsehood. The
Lorde Iesus open the eyes of the Pope,
Cardinals, &c. That both Protestantes
and Papistes may agree to builde the li-
uynge Temples of God mens bodies,
with doctrine within them, and with
those necessities accoꝝding to the woꝝd
of God, without and vpon them, & after
this

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An ansvvere in action,

this full furnished, to erect and furnish
the stony Temples wth things necessary.
And this is reasonable according to the
law of God, and the law of nature. And
otherwise, it is preposterous and out of
order, and agaynst the law of God, and
against the law of nature. Wherefore
the Lorde our God graunt all men to o-
bey the same mightie God who created
Nature, & hath most wisdoms to geue
the most prudent rules and lawes for
the vse of the same. Wherefore toward
the building of the living Temples of
God, mens bodies, which the Papistes
neglected, and built and furnished stony
Temples afoze them, I haue for my
parte begon to erect and edefie this one
little Church, and with pzater againe I
beseeche almightie God to graunt that
others of greater abilytie may builde
greater Churches, to the conuersion or
confutation of Olorius, and all other pa-
pistes and Heretikes, and to the peace,
benefite, and wealth of the whole state
and comon welth of Christendome, and
to the furderraunce of the glorious Gos-
pell of Christe Iesus, Amen.

Acts. 7

To the Portingale Pearle.

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Actes. 7. Chap. verse. 47. and. 48.

But Salomon builde him an house,
how be it, The most high dwelleth not
in Temples made with handes as saith
the Prophet Esay, the 66. chap.

And the 17. chap. Act. 14. verse.

God that made y^e world and al thinge
that are therein, seing that he is Lord
of Heauen and earth, dwelleth not in
Temples made with handes &c. And
thus much for the stony Temple.

But for the Temple of mens bodies
as thus written. 1. Corinth. 3. chap.
16. and 17. verse.

Know ye not that ye are the Temple
of God, and that the spirite of God
dwelleth in you, if any man destroy the
Temple of God, him shall God destroy,
for the Temple of God is holy whiche
are ye &c.

And 16. chap. 19. verse.

Know ye not that your bodies is the
D. Temple

An answere in action. 10.

Temple of the holy ghoste which is in
you whom you haue of God and you are
not your owne.

And. 2. Corinth. 6. chap. 16. verse.

And what agreement hath the Tem-
ple of God with Idols, for ye are the
Temple of the liuing God, as God hath
saide I will dwell among them & walke
there and I wilbe their God and they
shalbe my people.

And Ephes. 2. chap. 20. 21. 22. verse.

And are built vpon the foundations of
the Apostles & Propheets, Iesus Christ
himselſe being the chiefe corner Stone,
in whome all the building coupled toge-
ther groweth vnto an holy Temple in
the Lorde, In whom ye also are built
together to be the habitation of God by
the Spirit.

F F N I S.



